1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

776 All the tales about Big-Raven belong to the cycle of raven myths which
[171] are popular on the American as well as on the Asiatic shores of the North Pacific Ocean. But while the Ku'rkil of the Chukchee, and the Raven of the North American Indians, play a part only in their mythology, particularly in the myths relating to the creation of the world, and have no connection with religious observances, Big-Raven (Quikinn·a'qu) plays an important part in the religious observances of the Koryak. Steller calls the Kamchadal Ku'tka "the greatest deity of the Kamchadal, who created the world and every living being."[1] Like the heroes of the other raven myths, Big-Raven of the Koryak appears merely as the transformer of the world. Everything in the world had existed before he appeared. His creative activity consisted in revealing things heretofore concealed, and turning some things into others; and, since everything in nature is regarded by the Koryak as animated, he only changed the form of the animated substance. Some things he brought down ready made to our earth from the Supreme Being in heaven. Big-Raven appears as the first man, the father and protector of the Koryak; but at the same time he
782 is a powerful shaman and a supernatural being. His name figures in all
776 incantations. These are either prayers addressed to him, or, in cases of treating
755 the sick, dramatic representations of myths relating how Big-Raven treated his own children, the patient personifying one of Big-Raven's children. His presence is presupposed in pronouncing the incantation, and sick people are treated by means of his name. In the same manner he is supposed to be present at every shamanistic ceremony. When the shamans of the Maritime Koryak commence their incantations, they say, "There, Big-Raven is coming!" The Reindeer Koryak told me that during shamanistic ceremonies a raven or a sea-gull comes flying into the house, and that the host will then say, "Slaughter a reindeer, Big-Raven is coming!" I had no opportunity to witness personally any sacrificial offering to Big-Raven; but at the fawn festival[2] which is now observed only by the Reindeer Koryak of the Palpal Mountains, the antlers piled up during the festival constitute a sacrifice to Big-Raven.

The name Tenanto'mwan,[3] but not his other two names, is always used in incantations, as will be seen later on from the texts which I succeeded in recording. His wife appears under one name only, Miti'.

776 In some of the myths we meet, together with Big-Raven (Quikinn·a'qu),
773 who turns into a raven only when putting on a raven's coat, the real raven (va'lve, "raven;" or Valva'mtila'n,[4] "Raven-Man") as a representative of birds

[1] Steller, p. 253. But on p. 255 he says, "If it is at all permissible to speak of any kind of a god, we do not find any description of his nature, faculties, or deeds, though there is a name for him, in the Kamchadal language. They, the Kamchadals, call him Dtstechtschitsch." This is evidently the Supreme Being of the Kamchadal, corresponding to the supreme benevolent deity of the Koryak. Unfortunately, Steller does not give any further information about that deity. At the present time the Kamchadal call the Christian God by the name Duste'qčič.

[2] See Chapter V, The Fawn Festival.

[3] Chukchee, Tē'nanto'mgin.

[4] The ending-la'n means "man."

1: Jochelson · E-5 (1900-01) 1908 RY4 Koryak RY4

It is worn around the neck. It consists of a thong braided together with reindeer-hair, and beads strung on it. Sometimes a guardian representing a human figure or some animal is appended to such an amulet (Fig. 17, *b*).

Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. Tattooing is thus made to serve as an amulet or guardian. The design of the tattooing frequently represents a human figure. The method of tattooing is the following. Pounded charcoal is mixed with oil. A thin sinew thread twisted with a woman's hair is blackened in it, and then, by means of a fine needle, is drawn through the skin. This kind of tattooing is called getī'plin ("pierced"). It is practised on women as well as on men: while tattooing as an adornment is practised on women only, and is called lō^{g}-ke'le ("face-painting"). Some women tattoo the face as a charm against barrenness.

The method of charming amulets and making incantations will be discussed more fully in the next chapter.[1]

General Remarks. — We have seen that the majority of the guardians are family deities. Only the guardian of the habitation has a tendency to become a village protectors. On the other hand, only amulets against diseases, and a certain kind of tattooing, figure as guardians of individuals. All the other guardians are closely connected with the household fireplace and the welfare of the family. They cannot be transferred into a family of strangers; but they may be temporarily engaged by one or another of the members of the family.

[1] See pp. 59-64.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

IV. — SHAMANISM AND INCANTATIONS.

Shamanism.

755 787

General Remarks. — Shamanism may be defined as the art of influencing, by the help of guardian spirits, the course of events. Among the Koryak we may distinguish professional shamanism and family shamanism. Professional shamans are those who are inspired by special spirits. Their opportunities for displaying their powers are not limited to a certain group of people. The more powerful they are, the wider is the circle in which they can practise their art. Family shamanism is connected with the domestic hearth, whose welfare is under its care. The family shaman has charge of the celebration of family festivals, rites, sacrificial ceremonies, of the use of their charms and amulets, and of their incantations. Some women possess, besides the knowledge of incantations which are a family secret, that of a considerable number of other incantations, which they make use of outside of the family circle for a consideration.

756 776

Professional Shamans. — The professional shaman is called eñe'ñala'n (that is, a man inspired by spirits), from e'ñeñ ("shaman's spirit").[1] Every shaman has his own guardian spirits, that help him in his struggle with the disease-inflicting kalau, in his rivalry with other shamans, and also in attacks upon his enemies. The shaman spirits usually appear in the form of animals or birds. The most common guardian spirits are the wolf, the bear, the raven, the sea-gull, and the eagle. Nobody can become a shaman of his own free will. The spirits enter into any person they may choose, and force him to become their servant. Those that become shamans are usually nervous young men subject to hysterical fits, by means of which the spirits express their demand that the young man should consecrate himself to the service of shamanism. I was told that people about to become shamans have fits of wild paroxysm alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling. There the spirits appear to them in visible form, endow them with power, and instruct them. The second of the two shamans of whom I shall speak below told me how the spirits of the wolf, raven, bear, sea-gull, and plover, appeared to him in the desert, — now in the form of men, now in that of animals, — and commanded him to become a shaman, or to die.

[1] At present the Koryak also term the Christian God and the images of the Orthodox Church e'ñeñ.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

He also tried to stir up the other Koryak against me, pointing out to them that an epidemic of measles had broken out after the departure of Dr. Slunin's expedition, and that the same thing might take place after I left.

I made an appointment with the shaman's master to have him call on me, together with the shaman, on the following day. I wished to take a record in writing of the text of the incantations which I had heard; but when I woke up in the morning, I was informed that the shaman had left at daybreak.

I saw another shaman among the Reindeer Koryak of the Taigonos Peninsula. He had been called from a distant camp to treat a syphilitic patient who had large ulcers in his throat that made him unable to swallow. I was not present at the treatment of the patient, since the latter lived in another camp, at a distance of several miles from us, and I learned of the performance of the rite only after it was over. The Koryak asserted that the patient was relieved immediately after the shamanistic exercises, and that he drank two cups of tea without any difficulty. Among other things, the shaman ordered the isolation of the patient from his relatives, lest the spirits that had caused the disease might pass to others. A separate tent was pitched next to the main tent for the patient and his wife, who was taking care of him. I lived in the house of the patient's brother, the official chief of the Taigonos Koryak. At my request he sent reindeer to bring the shaman. The shaman arrived. His appearance did not inspire much confidence.

In order to obtain a large remuneration, he refused at first, under various pretexts, to perform his art. I asked him to "look at my road;" that is, to divine whether I should reach the end of my journey safely. The official chief said that this performance must take place in my own tent, and not in that of some one else; but the shaman declared that his spirits would not enter a Russian lodging, and that he would be in deadly peril if he should call up spirits for a foreigner. Finally it was decided that the peril for the shaman would be eliminated by making his remuneration large enough to completely satisfy the spirits. I promised to give the shaman, not only a red flannel shirt, which he liked very much, but also a big Belgian knife. I had offered him first the choice of one of the two articles; but he declared that his spirits liked one as well as the other.

Another difficulty arose over the drum. The chief himself found a way out of it by means of casuistry. He gave his own drum, saying that a family drum must not be taken into another Koryak's house, but that it was permissible to take it into mine. The drum was brought into my tent by one of the three wives of the chief. It was in its case, because the drum must not be taken out of the house without its cover. A violation of this taboo may result in bringing on a blizzard.

During the shamanistic exercises there were present, besides my wife and myself, the chief, his wife who had brought the drum, my cossack, and

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

756 785 During their ſacrifices their *ſhamans* or ſorcerers beat a little drum like that uſed by the *Jakutſki*, and the neighbouring nations. Some of the *Shamans* are reckoned phyſicians, and are thought, by beating upon the drum, to drive away diſtempers. In the year 1739 I had an opportunity of ſeeing, at the lower *Kamtſchatkoi* fort, the moſt famous *Shaman Carimlacha*, who was not only of great reputation among theſe wild people, but was alſo reſpected by our Coſſacks, for the many extraordinary feats that he performed; particularly that of ſtabbing his belly with a knife, and letting a great quantity of blood run out, which he drank: however this he performed in ſuch an awkward manner, that any one, who was not blinded by ſuperſtition, might eaſily diſcover the trick. At firſt, ſitting upon his knees, and beating ſome time upon his drum, he ſtruck his knife into his belly, and then, from below his furred coat, he drew out a handful of blood, which he eat, licking his fingers. I could not help laughing at the ſimplicity of the trick, which the pooreſt player of legerdemain would have been aſhamed of. One might ſee him ſlip the knife down below his furr, and that he ſqueezed the blood out of a bladder which he had in his boſom. After all this conjuration he thought ſtill to ſurpriſe us more by ſhewing us his belly all bloody, pretending to have cured the wound which he 756 had not made. He told us, that the evil ſpirits appeared to him 776 in different forms, and came from different places; ſome came 787 from the ſea, others out of the burning mountains; ſome of them were very large, and ſome very ſmall; ſome had no hands, and ſome were half burned; the ſpirits of the ſea were much finer dreſſed than the others, and appeared to him as it were in a dream, and at ſuch a time they tormented him ſo much, that he was almoſt out of his ſenſes.

755 782 When the ſorcerers pretend to cure any diſtemper by their conjurations, ſometimes they order a dog to be killed, at other times

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

times to ſet little rods round their huts. When they kill a dog, one perſon holds it by the head, another by the tail, and a third ſtabs it in the ſide; when it is dead they ſtick it upon a ſtake, turning its face towards the neareſt burning mountain.

Their civil policy is as rude as their religious; they know nothing of dividing the year into months; they have names indeed for the four ſeaſons. They have only names for the four cardinal winds. Of the conſtellations they know the Great Bear, which they call, in their language, the wild rein-deer; the Pleiades they name the duck's neſt; and the Milky Way the ſcattered river.

The diſtance of places they reckon by their day's journey, which is between 30 and 50 verſts.

Before they were ſubject to the Empire of *Ruſſia* they never had any government or chief magiſtrate among them, only thoſe that were rich had ſome ſort of authority over the poor; nor before that did they know any thing of an oath. At preſent, inſtead of ſwearing upon the croſs or goſpel, our Coſſacks oblige them to hold a muſquet by the barrel, threatening, that whoever does not obſerve this oath will certainly be ſhot by a ball. This they are ſo much afraid of, that rather than clear themſelves by this oath, if guilty, they will confeſs their crime.

They are quite ignorant of all good manners, not only in common compliments, but in receiving ſtrangers, whom they treat with an air of ſuperiority. When they entertain their gueſts they don't oblige them to over-eat themſelves, as the *Kamtſchadales* do, but give them what they have in ſufficient plenty; their beſt victuals is fat meat, and all theſe barbarous nations are exceſſively fond of fat. The *Jakutſki* would loſe an eye for a piece of fat horſe fleſh, and the *Tchukotſkoi* for a fat dog. The *Jakutſki* know that the ſtealing of any cattle is puniſhed with the loſs of all their goods; yet, if they have an opportunity, they can't reſtrain themſelves from ſtealing a fat horſe, comforting themſelves amidſt

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

those

that are rich, as ſoon as the child is born, ſet apart for him a certain 428
number of rein-deer, which however he cannot claim 'till he comes
to maturity. The old women give names to the children, with 533
the following ceremonies:---They ſet up two little rods, which
they tie together with threads, to the middle of which they hang
a ſtone wrapped in a piece of ſheep-ſkin; then they aſk of the
ſtone in a muttering voice the name they ſhall give, and running
over thoſe of ſeveral of their relations, whatever name the ſtone
ſhakes at they give to the child. The child-bed woman does 846
not ſhew herſelf nor come out of the hut for ten days; if they 853
are obliged to remove their habitations during that time, ſhe is
carried in a covered ſledge. They give their children the breaſt
'till they are three years old and upwards; but they uſe neither
cradle nor ſwaddling cloaths.

They carefully attend thoſe who are ſick, and their *Shamans*, 755
or conjurers, treat them in the manner above related; but they
know nothing of the virtues of drugs or plants.

They burn their dead in the following manner:---Having firſt 764
dreſſed them in their fineſt apparel, they draw them with thoſe deer
which they think were their favourites to the place where they
are to be burned. Here they erect a great pile of wood, into
which are thrown the arms of the deceaſed and ſome houſhold
furniture, ſuch as their ſpear, quiver and arrows, knives, hatchets,
kettles, &c. Then they ſet fire to the pile; and while it is
burning, kill the deer that drew the corps, upon which they
feaſt, and throw the fragments into the fire.

They celebrate the memory of the dead only once, and 765
that a year after their death. All the relations then aſſem- 783
ble; and taking two young rein-deers that have never been in
the draught, and a great many deers' horns, which they have
been collecting through the whole year for that purpoſe, they
go to the place where the body was burned, if near, or if at a
diſtance, to ſome other high place, where they kill the deer;